



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Aristotle on the Athenian Constitution. Translated with introduction and notes by F. G. KENYON, M.A., D.Litt. 2d ed. London: G. Bell & Sons, Ltd., 1912.

Although the book was issued in 1912, the preface to this edition is dated 1895. The translation has been revised so as to "bring it into accordance with the Greek text as it is now generally read." The text used is that of the author's third edition. Many will regret his decision not to translate the last few pages of the treatise dealing with the jury system. The labors of Blass and the recent work of Thalheim have made "continuous decipherment" possible. Sandys, in his notes, suggested a number of corrections. These have for the most part been accepted. Some inaccuracies still remain: οἱ ἐν ταῖς δυνάμεσιν means rather "powerful citizens" than "those in high office" (22. 3). "So that nothing may pass without the cognizance of any person" does not bring out the force of ἔρημον in ὅπως μηδὲνα λάθῃ μηδὲν ἔρημον γεγόμενον (43. 4). The epithet is constantly used in the *Orators* of an estate left without an owner through failure of heirs or claimants for the hand of an heiress. In 52. 2, δίκαι αἰκείας is rendered "cases of slander." In 53. 4, "the Eponymus who had been in the course in the preceding year," is unintelligible without the Greek text. The notes which were intended for the general reader have not been revised.

The text is free from misprints; the notes are concise and appropriate. It is the best English version, both for the general reader and for the student of Athenian constitutional history.

ROBERT J. BONNER

Aristotelis ΠΟΛΙΤΕΙΑ ΑΘΗΝΑΙΩΝ. Post Friderichum Blass edidit Th. Thalheim. Lipsiae: in aedibus B. G. Teubneri, MCMIX.

Excellent work has been done on the last six pages of the papyrus which describe the method of jury drawing. Practically all the lacunae have been filled except those on p. xxxiv. The improvement of the text in this portion of the book is ample justification for the publication of the new edition. Elsewhere the changes are comparatively few. Thalheim has adhered more closely to the papyrus than Blass in the fourth edition. For example ἐκμαρτύρων (7.4) emended by Blass to ἐπὶ μαρτύριον is retained and satisfactorily explained.

One of the emendations introduced by the editor deserves special mention. In the description of the amnesty of 403 B.C., Blass and other editors printed τὰς δὲ δίκας τοῦ φόνου εἶναι κατὰ τὰ πάτρια, εἰ τίς τινα αὐτοχειρίᾳ ἔκτεινεν ἢ ἔτρωσε (39.5). This amounts to an exception to the prohibition in the next sentence, τῶν δὲ παρελθούτων μηδενὶ πρὸς μηδὲνα

μνησικακείν ἐξείναι. If deeds of violence under the Thirty were to be excepted, the text should have been τῶν δὲ ἄλλων τῶν παρεληλυθότων κ. τ. λ. Instead of ἔκτεινεν ἢ ἔτρωσε, Thalheim reads ἐκτείσαιτο τρώσας. This makes excellent sense. Redress for wrongs suffered under the Thirty is not to be sought either by self-help or in the courts. A commendable feature of the critical apparatus is the citation of the source of each emendation and correction that is recorded.

ROBERT J. BONNER

Donarem Pateras. Von ANTON ELTER. Bonn: Carl Georgi.

As some time has elapsed since the appearance of this work, it is possible to review not only the monograph itself, but also the reviews and discussions which it has called forth. Of these the most important are by Beltrami (*Rivista di Filologia*, XXXVI, 524 ff.), Heinze (*Berl. Phil. Woch.*, XXVIII, 1332 ff.), Corssen (*Neue Jahrb.*, XXI, 401 ff.); Knögel (*Zeitsch. f. Gym.*, LXII, 182 ff.), and Röhl (*Zeitsch. f. Gym.*, LXIII, 68 ff.).

The difficulties which have made this ode the subject of endless debate for many generations are: (1) the victory over Hannibal and the destruction of Carthage are apparently attributed to one and the same Scipio Africanus (vss. 15-19); (2) the verse *non incendia Carthagini impiae* lacks the caesura; (3) the ode has thirty-four lines and so does not conform to Meineke's law. In addition to these three points, various other difficulties have been found by the critics. For example, Elter lays great emphasis upon the flaws of logic which, under the usual interpretation of the ode, are inherent in the combination of marble monuments and heroic deeds in vss. 13 ff. (*non incisa notis marmora publicis . . . non celeres fugae reiectaeque minae . . . non incendia Carthagini*) as compared with a poet's praise. Moreover in his opinion, the current interpretation has failed entirely to explain the mythological list at the end of the poem (vss. 22-34). He points also, as many have done before him, to the fact that the second last verse, *ornatus viridi tempora pampino*, is practically a repetition of *Carm.* III. 25. 20, *cingentem viridi tempora pampino*.

Elter's treatment is unique, not only among the discussions of this ode but among all the monographs that make up the literature of Horace. The argument is spun out to the length of eighty quarto pages, in the course of which the author makes frequent raids into various fields of Roman literature and antiquities. These digressions, which form one of the most conspicuous features of the book, are sometimes interesting and suggestive, but they are not always relevant.

His interpretation may be summarized as follows: (1) the poem was written by Horace to accompany a copy of the volume containing the first three books of the Odes which he was sending as a present to his friend Censorinus; and the *carmina* referred to in the words *carmina possumus donare* (vs. 11) are these first three books; (2) in the *marmora* of vs. 13 we